THE MISSIONARY

HERALD

AT HOME AND ABROAD

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The Missionary Herald

At Home and Abroad

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Editorial Offices, ENOCH F. BELL, D.D., *Editor*, 14 Beacon St., Boston, Mass.
REV. JOHN R. SCOTFORD, *Associate Editor* 287 Fourth Ave., New York

General Office: 14 Beacon St., Boston, Mass.
HARVEY L. MEEKEN, *Manager*

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A Cover Meditation

WHEN the brutal, devilish forces of Mars suddenly seized Denmark and Norway, King Haakon is reported to have said in sadness:

"All civilization seems to have come to an end. I cannot understand how such terrible things can happen. I can no longer be sure of anything."

Many of us who love liberty, independence and self-government, religion, learning and the arts, and who feel so secure in our remoteness from danger—even we are tempted to despair when we see the "most civilized peoples in Europe" made the prey of Hitler.

"What are we coming to?" we say. "Can it be that like those of ancient Greece we are doomed to have our temples torn down, our cherished political systems destroyed, our ideologies and our ideals swept into the sea? Is it true that the social structures built at such cost during the centuries must now crumble into dust because the human race really wants a change?"

But why not look away from the ruins of the Greek temple to the glorious sky effects? Poseidon serves no longer, but Greece has the same glorious heavens. Man's monuments may decay, but God abides!

William Lyon Phelps, in the closing pages of his autobiography, says that if optimism means the belief that in the long run truth will survive error, and good will triumph over evil, then he is most certainly an optimist. Jay T. Stocking once said: "The prophet's servant could not see the horses and chariots of the Lord. He saw only the hosts of Syria and was frightened. But Elisha saw the host in the sky." To our late leader the skies were ever full of waiting reinforcements: "Within and around are His unseen and beneficent powers, and in steadfast reliance upon this assuring fact we can be strong for all circumstances."

And so in faith we go on in missionary service, quietly building for a Better World. While with equal assurance we give thought, as world citizens, to the problem of providing a basis for permanent peace. "God is in His Heaven; all's right with the world."

"Now He Belongs to All"

It is always an inspiration to catch the spirit of the parents of our young missionaries abroad.

The following quotation is taken from a letter to Secretary Clark written in response to a message of condolence on the receipt of the tragic news of the death of Dr. Leonard Fisk Wilbur of Taiku, China, on Easter Day.

The writer is Honorable Curtis D. Wilbur of Los Angeles, Judge of the Ninth Judicial Court of Appeals. He is kindly allowing us to make the quotation:—

"Well! the story has been quickly told and the father has lived to mourn his son, and the mother to grieve over his loss.

"But that is not all. Christ, after three years of ministry, died at thirty-three, on Good Friday. The conduct of His disciples and followers indicated a total loss. Both teachings and life to be soon forgotten, or at most to be a mournful memory. But all that was changed on Easter to a glorious campaign to help and save all men for all time. We should be soldiers in the glorious army that He inspired and now leads. How much of this life and the next are related to and explained by the indwelling spirit of Christ we cannot say. We were proud of Leonard—our son—but now he belongs to all. And that many may be inspired and helped by his devoted and consecrated service, we hope and pray.

"We look forward and upward. May God help us to inspire others in the battle against darkness, sin and disease.

"We cannot help saying it is too bad, too bad; but in the goodness of God it shall be glorious.

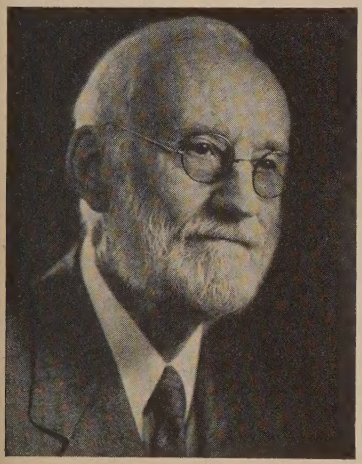
"I cannot trust myself to say how good and devoted he was —and is. We must make good to his children so far as possible, helped by the spirit of God. Our dear one is in the hands of a loving God who gave His Son for us.

"We have a letter from Leonard written February 25, but received after news by cable of his death. It was full of joy and hope. It looked forward to a more perfect service to the Chinese.

"We are glad to be remembered in your prayers—always—and how much Jean and the children need help!"

Pioneer of Pioneers*

With the name of Captain Grant Marsh, that of Dr. Charles Hall goes into the annals of North Dakota history as one of two truly great pioneers. And more than any other man, Dr.



"Ho Washte"
(Good Voice)
Dr. Charles L. Hall
1847—1940

Hall has left his footprints deep in the spiritual soil of the Northwest.

But it is not alone in a spiritual way that Dr. Hall left his mark on his time. He came to Fort Berthold in 1876 to find a people decimated by smallpox, permeated with the disease and filth which were their heritage from civilization and from the white man, exploited by Indian traders and all but forgotten by the government which had guaranteed them protection and care and the means of livelihood.

In a scene such as this, wholly beyond the reach of competent medical help or hospitals, he began the fight against disease. Almost alone he battled on through a moral atmosphere that would have frightened any but the courageous. With his back to his Indian charges and his face to the white man's greed, he fought for years against neglect and injustice. And, in the end, he won.

When the time came for him to lay aside his ministry, the camp fires of the Arickara were out, their lodges were folded away forever, but in their place had come modern homes, clean and comfortable and safe for the living of men and for the rearing of children.

In carrying on this great work, unsupported by authority other than the statutes he wrote in the hearts of his red charges, traveling the wild prairies alone in the violent storms of summer and the blizzards of winter, he earned and won and held the respect and love, not only of his red children, but of the white pioneers who were his neighbors. No white man ever has worked his way more deeply into the hearts of the

*Reprint from the McLean County *Independent* of Garrison, North Dakota. See *In Memoriam*.

Indians, and none can do as much again.

Dr. Hall achieved an unbeatable record. It will stand unchallenged for all time to come. And this was done without hope of gain, looking forward to no record other than that to come at the hands of the Man of Galilee for whom he labored.

Apparently the play is over and the curtain is down on the ministry of Dr. Hall. Actually, his work is only begun. The spirits of such men as he live on, growin stronger and stronger with th years. So deeply has he left h teachings, his gentleness, his lo and his granite integrity stampe in the hearts of his children, tha time can never erase his mar Always the Fort Berthold Rese vation will be the better for h work, and his influence will g on through time doing good aft his death as did his physic presence during every year of h life.

Secretary Fred Brownlee sent this message to the funeral of Dr. Hall:—"Father Hall is one of God's noble men. What a privilege to call him father, pastor, friend! He did his work wisely and well. He has b queathed a valued heritage an great responsibility to us. H wrought dignity and characte into the work of the America Missionary Association."

Home Missionary Pastors Wanted

An urgent telegram from Superintendent Keck of South Dakota reveals desperate need of his field for reinforcements. Please pass along the word:

"MISSIONARY PASTORS NEEDED FOR EAGLE BUTTE, BRENTFORD AND TURTON, EDGEMONT, HILL CITY, GANN VALLEY, KEYSTONE, DESMET AND CARTHAGE. ALMOST IMPOSSIBLE TO FIND MEN FOR PARISHES PAYING TEN TO TWELVE HUNDRED SALARY. NEED IS BECOMING DESPERATE WHEN CHURCHES HAVE BEEN WITHOUT PASTORAL LEADERSHIP FOR YEAR OR MORE."

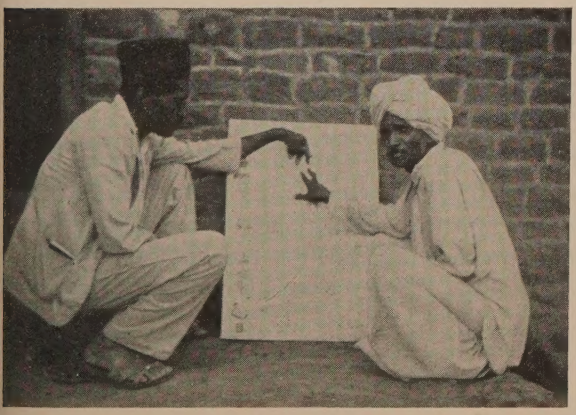
Camera News

By
Dorothy P. Cushing

SPREADING THE WORD

Pastor Namaji Pandit of Sholapur, India, and a young student preacher ready to start work using literacy chart. Between them is their friend Mrs. William Hazen, while Mr. Hazen acted as photographer.

Below—Pastor Pandit, one of "our boys," is shown conducting a literacy class of one.



THREE GUESSES

that Rev. Ratnakar Gaikwad of Sirur, India (extreme left), is sharing with his friends from the Philippines, Japan and China his vision o what he longs to do for his people through literacy work. Probably too, he is telling of his desperate need of a hand press—with funds t get it to India and run it there. If you are able to help him find such a press write him in care of the American Board, 14 Beacon Street Boston.

Second from left: Rev. Proculo A. Rodriguez, of Dumaguete, P. I. Dr. Hachiro Yuasa of Kyoto, Japan; Rev. Ping Heng Wang of Peking North China, all members of the International Congregational Semi nar. This was snapped as they attended the Toronto Conference.

THE DILLES WELCOMED

After study in Portugal Rev. and Mrs. Carl R. Dille are in Africa, assigned to Chilesso, West Africa. They were greeted warmly in Bailundo and here they are with Avalimo, church organist; the Dilles; Salino, church secretary and beloved elderly Pastor Ngulu.

Said Alvaro, head teacher, sadly (at extreme edge of picture), "So many have gone; so few have come." Within recent years this mission has lost FOURTEEN missionaries. The Dilles are the first replacements.

Especially trained for Christian rural service they are responsible not only for Chilesso station work but for 188 out-stations. They face an appalling need and tremendous opportunities.

PETER WANG'S WAYSIDE PULPIT

In front of Peter Wang's church, Pagoda Anchorage, near Foochow, China, is this wayside pulpit. His church, small and on a busy street, uses this method of visual evangelism for those who pass by. The small fry are students from the Sunday School. The older young men are nurses from Dr. Charles L. Gillette's hospital.

The characters at the top of the bulletin board read "Church of Christ in China" and the large characters on the doors say "Christian Love News Hall."

Perhaps you can guess what the scripture verses are on the poster? If not, locate the family Bible and read Matthew 3 verses 8 and 10.

Photo Courtesy of Church Committee on China Relief

Three cents feeds one hungry child for one day

"Listening to Tales of Tragedy"

By Earle H. Ballou

"LIVING in China means listening continuously to tales of tragedy," writes Mrs. Ernest Shaw of Peking. Flood, famine, war, and bandits roam simultaneously or in turn across the countryside.

In cities like Peking and Tientsin the ravages of these "four horsemen" are seen in the rise in the prices of food. The week before Christmas Mrs. Shaw's sewing woman stood in line from nine in the morning until three in the afternoon to get a 50-pound bag of flour on a permit from the police at not quite three times the normal price.

By the end of January flour could be had for six times the usual price only by sending a bicycle to the railway junction ten miles away, with a tax on entering the city and the added hazard of possible confiscation!

The Chinese business manager of the College of Chinese Studies was allowed to buy only four pounds of corn meal a day to feed his family of five. The Salvation Army was paying $32.00 Chinese currency for a bag of millet that used to cost $4.00.

Yet relief work goes on in both city and country. At our Lintsing station in Shantung 2,000 girls between ten and thirteen are being housed and fed in seven different centers. Twice a day they are given a steamed biscuit made of millet, corn meal, and kaoliang, and a bowl of vegetable soup. The estimated cost of $4.50 Chinese currency (about 40 cents American money) a girl per month was proving insufficient. After visiting one of these refuges Mrs. Whitaker wrote, "Two hundred and fifty children, five each from fifty villages of the neighborhood, saved from starvation! And where are the other children of the region?"

Mrs. Alice Frame writes of five little country churches in the Peking-Tungchow area where 300 girls are being fed for five months. Girls of this age were selected because "when the agonizing pressure of starvation slowly clamps down on a desperate farming family, inevitably the small girls are sold off or die first." The refuges are called "Teaching-Nourishing Schools," because simple instruction is

Refugee girls eating in Lintsing

One-third of a line in a children's refugee camp

given in reading, singing, and Bible stories. Twelve of these youngsters—the average age about ten years—walked over thirty miles, picking their way around flooded fields. Some even carried tattered quilts for their winter bedding—a truly sacrificial contribution from the rest of the family, who could ill spare them. High school girls in our boarding schools at Peking and Tungchow have been making clothing for some of these children and our schools generally have raised many hundreds of dollars for relief work.

At Paoting, Hugh Hubbard tells of the special Christmas celebration for the 550 refugees in the compound there when little bags of peanuts, candy, and pictures were distributed. Some of the women among the refugees took up a collection of over $4.00, "because there are many outside without such good fortune as is ours." At Lintsing, Mrs. Robert Whitaker is carrying on a cotton spinning and weaving industry for 200 women who have no men folks to depend on. Thread from spinning mills sells too cheaply for such an enterprise to be commercially self-supporting, but the 2½ to 5 cents a day that the women earn helps that much! The weaving pays a little better, and friends in Peking are suggesting patterns that may command better prices.

A Chinese minister made his appeal to the relief committee for a large sum of money, $10,000 Chinese currency. He came from no-man's land—a large area between the Japanese outpost garrisons and the regions held by Chinese troops. Crops all through that region had been destroyed by the floods, but the waters had retreated. The Japanese would not permit grain

Photo Courtesy of Church Committee on China Relief

Carrying food to flood refugees in Tientsin

to be brought in for fear lest Chinese troops requisition it; the Chinese, for fear lest Japanese raiding parties destroy it. Through the early autumn the people lived on the green sprouts of winter wheat until the fields were eaten clean. Then what? This minister knew that during another famine people in that region had kept body and soul together on a diet of cotton seed—and no restrictions had been put on the movement of that commodity. "Furthermore," he said, "folks can't eat an awful lot of cotton seed. At first one takes 2½ pounds a day but soon you can't stand more than ¾ of a pound. So it goes further!" With the $10,000 he was granted from the Church Committee on China Relief he prepared to feed 2,000 people for 100 days—until a spring crop could be expected. At the rate of exchange then prevailing—it has become even more favorable—that works out in American money to less than half a cent a person a day.

Alice Huggins of Tunghsien summed up the situation: "I live where you can feed a hungry child all day for the cost of the extra stamp on your airmail letter, or keep a girl in school for a year, paying all her expenses, for ten dollars in American money."

Reënforcements Needed

THE American Board desires to fill the following positions during the current year:

India and Ceylon

(1) An ordained man and his wife are needed for "district work" in connection with the Madura Church Council, South India. The Council is made up of five Local Councils. At the center of one of these the new family would reside. In each Council area there is a boarding school for the most promising boys and girls. The district missionary is a colleague of the Indian leaders and teachers in the entire educational and religious program. They seek together to develop a stronger Christian community.

(2) A young woman teacher is needed for the Girls' English High School at Uduvil, North Ceylon. Present enrollment of the school is 315. The new American teacher must have her M.A. plus some actual teaching experience. The subjects which she will be asked to teach will be determined in conference with the candidate. She will be one of two or three American teachers in a large staff of Tamil women teachers.

(3) A physician and wife are wanted to replace personnel soon to retire from Willis F. Pierce Memorial Hospital at Wai, Satara District (200 miles southeast of Bombay). He will be one of a staff of several physicians, one of whom is an American. There are two American nurses and a nurses' training school. Should be specialist in surgery with a two-year internship experience. Must meet British medical qualifications.

The Philippines

(4) A second missionary family for pioneer work among the Moslem Moros of the island of Mindanao is urgently needed. We seek an ordained man with some experience in rural Christian work. He will work in association with Frank Laubach who has been pioneering for the last ten years among the Moros.

Correspondence concerning these openings should be addressed to Candidate Department, 14 Beacon Street, Boston, Massachusetts.

MIGRANT NEIGHBORS

A new copy of this 2 reel 16 mm. movie film dealing with the "gypsies of the crops" has been recently secured by the Board of Home Missions. It may be borrowed from the Missions Council at 287 Fourth Ave., New York City, upon the payment of a rental fee of one dollar and transportation charges both ways.

On the Way to the General Council

A LARGE proportion of those who attend the sessions of the General Council of the Congregational and Christian Churches in Berkeley, California, from August 13 to August 20, will travel by auto. For many this will be their first trip West, and for all it is an opportunity to become acquainted with the missionary work of our churches.

As for the weather, it can be guaranteed that the Mississippi Valley will be hot and the mountains cool. In August there is little difference between North Dakota and Texas in temperature, but relief can always be found in the higher altitudes of the Black Hills and the Rocky Mountains.

To show the possibilities of the trip, we are listing the missionary and other attractions of four different routes.

Northern. Journey by way of Canada (where your money goes further) and the Quints to Sault Sainte Marie and then follow U. S. 2 to the coast. At Cloquet, Minnesota, just 20 miles beyond Duluth, is a large Finnish settlement where our pastor, J. E. Tuomisto, can give many sidelights on the life of his people. By turning south at Minot, North Dakota, one can visit the Fort Berthold Indian Reservation and see what Harold Case is accomplishing at the historic mission at Elbowoods. Near Glasgow, Montana, is the Fort Peck Dam. By way of scenic dessert one can stop at Glacier National Park.

Central. Follow U. S. 40 from any point west of Wilmington, Delaware, to San Francisco. At Topeka, Kansas, is Washburn College and an exhibit of the works of Charles M. Sheldon in Central Church. West of Denver is the Rocky Mountain National Park. At Craig, Colorado, and Vernal, Utah, we have interesting home missionary churches. The latter was once a mission school which is now used by a small group of Gentiles immersed in a sea of Mormonism. This route passes through St. Louis, Kansas City, Denver, and Salt Lake City.

The Southern Mountains and the Santa Fe Trail. Down the famous Sky Line Drive to Asheville, North Carolina, then over routes 64 and 66 to the coast. A chance to visit the John C. Campbell Folk School near Murphy, North Carolina; Chattanooga, Tennessee; LeMoyne College at Memphis, Tennessee, and to cover the route made famous by "Grapes of Wrath." Spanish-speaking churches may be visited at Albuquerque, Grants and Gallup, New Mexico. At

Grants is a missionary hospital conducted by Dr. J. L. Cornelius. Here a detour to the northwards will take one to San Mateo, an isolated Spanish-speaking plaza town where the people have recently built themselves a new church. A second side trip can be made to the Grand Canyon. Because it follows the mountains, this route is not as hot as one might expect.

Extreme South. This is a rewarding route for those not intimidated by the thermometer. However, the gulf coast is not as hot as the country further north. Dip down through the deep South by way of the mountains to New Orleans where, on the edge of the city, the campus of Dillard University will offer a pleasant surprise. At Beaumont, Texas, C. F. L. Graham has an exceedingly active church, playground, and health center for Negroes. By making a slight loop to the north one can visit Tillotson College on a hilltop overlooking the city of Austin, the capital of Texas. San Antonio has the Alamo and some old missions. At El Paso, our Spanish-speaking pastor, J. J. Valencia, can arrange trips into Mexico. In Arizona, Tucson and Phoenix are modern boom towns, while Tombstone preserves the wild West of yesterday, and Nogales straddles the border and offers a chance to visit an unexploited Mexican town where a remarkable meal can be had in a cave. In the Imperial Valley of California one can see large scale farming.

For further information concerning these or other routes write to J. R. Scotford, 287 Fourth Avenue, New York City.

Our Lay Leaders

UNDER the leadership of Donald Adams the laymen of our churches are becoming conscious of themselves and of their place in the life of our fellowship. At week-end retreats, at gatherings held in connection with state and regional meetings, and through the pages of *Advance* they are "talking things over" without benefit of too much clergy.

At the apex of our laymen's organization is a committee of eight men from eight states who met in Evanston last winter for nearly two days of earnest discussion. From Ronald Bridges of Maine comes the following report of their findings:

The first subject discussed was the 1200 key men selected from as many churches in accordance with plans laid by the committee the previous year. Slowly this body of men is being brought into real fellowship one with another as programs are worked out to harness the man-power of the churches.

The forthcoming General Council Meeting was considered at length, especially the plans for the Saturday and Sunday program which are in charge of the committee.

They feel that it is their duty to aid in the selection of the next moderator. They are not in sympathy with a recent proposal to abandon the practice of alternating lay and ministerial moderators. They have agreed on the unwisdom of having a candidate of their own; they desire to see the choice of moderator removed as far as possible from the atmosphere of convention politics. They suggest a fairly large nominating committee, with representatives from all the major activities of our church, who shall make a thorough study of the qualifications of all persons recommended for the position and present its own recommendation to the Council for action.

The men understand from the provisions of the Council constitution that the moderator has only two specific duties: to preside at the meeting of the General Council and to make a keynote address at the opening of that meeting. Further than that, he may visit *as he may be invited*

Laymen talk it over at Lisle, New York

and should be *an inspirational force in*, rather than an *administrative officer of*, our church organization.

Other actions taken by the Laymen's Committee were: To commend Dwight Bradley for his work for the Council for Social Action; to recommend most heartily the Manual for Church Members published by the Commission on Evangelism and Devotional Life; to commend Mr. Babcock for his work in developing the Laymen's page in *Advance*; to urge men to personal evangelism and to emphasize the bearing of Christian witness in programs; to coöperate with Harry Stock and others in developing a well-rounded parish program; to work for greater lay participation in the state conferences.

The 1940–41 Mission Study Topics
are
Shifting Populations
(Homeland)
and
China

Our next issue (September) will describe the materials on these themes which have been prepared by the Missionary Education Movement.

Some senior students of Aleppo College

At the Crossroads of the Near East

By Harry G. Dorman

SYRIA has always been a tri-continental bridge linking Asia, Africa, and Europe. Over it have flowed the conquering armies, the caravans of commerce, the emmissaries of culture, the priests and prophets of East and West and North and South. It is still a crossroads. While the armies of western nations protect their mandates, the oozy black life-blood of modern industry flows through the long thin pipelines from Mesopotamia to the Mediterranean.

Here meet conflicting cultures and systems of thought. Youth is exposed to the ideals of Berlin, Rome, Paris, London, Moscow, presented successively over the air. At Aleppo, just at the arch of the fertile crescent of north Syria, we are coöperating with the Presbyterians to meet the needs of young men in their search after a more abundant national life.

Until three years ago this inland Arab metropolis of 300,000 had two small American mission schools: our institution primarily for Armenian students, the Presbyterian school primarily for Arabs. Since their merger the student enrollment of Aleppo College has jumped from less than 200 to over 400 in two years. In the development of this burgeoning institution, Jews, Moslems, Christians, Armenians, Arabs (to mention only the chief community divisions of Aleppo) are coöperating heartily.

Officials of the city have been gratified to see the bare, rocky hilltop being transformed into a garden and an educational center just at the point where the chief motor road approaches the city. Two years ago not a shrub showed itself above the rocks and turf; now 250 little trees mark the outlines of a junior college campus and four large limestone buildings stand finished or nearing completion. One of the two complete dormitories was presented by an Armenian doctor in Aleppo. Here thirty students live as a family group with a resident married teacher and his family. Two more such units are urgently needed to make room for boys from surrounding districts and from the Jazireh beyond the Euphrates. One wing of the great main building remains unfinished until funds are found to provide a college auditorium through which the institution can be linked more closely to the life of the city.

The College is administered by a Board of Managers representing the Presbyterian and the Congregational missions, together with the Armenian Congregational Church and the Arab Presbyterian Church. Here we have coöperation of denomination with denomination, of mission with indigenous church, and of race with race.

This democratic school fellowship brings together on a common footing the sons of the most prominent families with the children of the most underprivileged: Arabs with Armenians, Jews with Moslems, "minority" races with the "majority" races among whom they live. Young men whose patriotism has led them to accept an ideology exalting force and inspiring hatred of the "other" group are introduced to the love and forgiveness of the Master who went about doing good. Coöperation opens the way for Christ to get a hearing. Aleppo is an ideal place for applying the methods of the Kingdom.

Two new dormitories, one presented by an Armenian doctor

Part of the Belle Glade nursery

Babes in the Everglades

BOYS AND GIRLS OF AMERICA

A JUNGLE inhabited by alligators and Seminole Indians is the common picture of the Florida Everglades, but it is far from the truth. Some fifteen years ago the government began to drain the portion of the Everglades lying south and east of Lake Okeechobee. Today it is a vast expanse of utterly flat and almost completely treeless country intersected by a number of canals which pursue an undeviating course to the far horizon.

Where once the alligators sunned themselves the rich black soil now produces snap beans, celery, tomatoes, and sugar cane. And that is where the babies come in.

During the hottest season of the year from May to October some 5,000 sweltering managers, bosses, and skilled farmers live in three towns along Lake Okee-

chobee, but from October to May the population jumps to 30,000. These people come to work. Their job is to pick and pack the fresh vegetables which keep us healthy during the winter months. When these crops are gathered, they turn their faces northward to the peach orchards of Georgia, Kentucky, Maryland, and Michigan. In between seasons they visit their old homes in the tenant farming regions of Georgia.

The wintertime beans which we buy so casually are picked and packed in a hurry. As soon as the sun has dried the dew or the rain—which may be any time between sun-up and noon—an army of Negro pickers descend upon the fields. A few hours later the endless belts in the packing plants begin to turn. Here the help is white, with the men doing the heavy work, while the nimble fingers of the women both throw out the imperfect beans and gather the selected specimens which adorn the top of the baskets. The packers go to work about noon and continue at it until the day's pick is loaded ready for shipment north. Sometimes this takes until the following dawn. Beans wait for no man!

Some of these workers are young girls, but most of them are married and many have children. Because they are wandering workers, they must live where they can—which means that they sleep and eat in box-like houses provided by the farms, in tumble-down shacks, or in tents pitched beside the railroad tracks.

How are the babies cared for while their mothers work? Sometimes older children were kept from school to tend them; sometimes they were left under the rather uncertain eye of the neighbors; sometimes they were locked into the ancient jalopies in which their parents travel from job to job and parked by the side of the road.

In January and February of 1939, a group of local people became concerned over these uncared-for babies. By good fortune they got in touch with Miss Edith Lowry, secretary of the Council of Women for Home Missions, and the result was the opening of a nursery in the American Legion hall on March 15. The first day one child appeared, but numbers multiplied rapidly.

The original plan was to take the children home every night, but this did not work. The homes were too far away and the working hours of the mothers too uncertain. Instead, the nursery operates 24 hours a day, seven days a week, with the children going home when the parents can come and get them.

Everybody has helped with this project. The head worker is paid by the Council of Women for Home Missions, the three or

"Home Sweet Home" may be a tent

four others from funds collected locally. The Legion donated its hall. An electric refrigerator, beds, cribs, oil stoves, kiddy cars were either donated or loaned by various people.

For the children's meals the packing plants contribute fresh vegetables, the local dairies and an experiment station give the milk, the bakeries donate their day-old bread, the markets help out with soup bones, while the government gives general reën-forcements from its stock of "surplus commodities."

For the current year the nursery has operated from November to May with about thirty fair-haired youngsters, ranging from six months to six years, very much on hand. During last winter's freeze they had a terrible time keeping warm, but everybody survived.

The children are both healthy and noisy. No child is admitted without a doctor's examination. Good food and regular hours have produced some remarkable transformations in both appearance and disposition. The children sleep from 7.30 at night until 7 the next morning, with a nap in the afternoon. At other hours they are conspicuous for their superabundant energy.

The older children are given some training through stories and games. Grace is sung before meals, with everybody paying strict attention, and some use is made of Bible stories.

To the children the greatest novelty the nursery supplies is that of cleanliness. They are

bathed early and often until they love it. Although they go home clean, they always come back dirty. Some have been known to demand that their parents give them the comfort of a good washing! When you live in a tent beside a railroad that is not so simple as it sounds.

This winter the government has constructed two large migrant camps near the town of Belle Glade, one for whites and one for Negroes. When these people return from their summer's wanderings they will find waiting for them a new type of quarters. Each family will have a room with a concrete floor, a good roof and screened windows and doors. Each group of families will share a sanitary building with showers and other conveniences, while a laundry and dispensary will be available for everyone. Each family will be responsible for a certain amount of work around the grounds and for a small cash rental. Although to most of us these accommodations would seem terribly barren and crude, they will make possible an entirely new sort of life for these children and their parents.

Next year the nursery expects to move to the government camp. With these new arrangements it may be possible for the children to go home at night!

Time to eat at the Belle Glade nursery

Foreign Flashes

By Dorothy P. Cushing

A Transplanted College

When Principal Donald Hsueh of Foochow College, Foochow, China, returned to his homeland from America, he left his wife and three daughters here. He went back to a pioneer school, for Foochow College has moved up country to Ingtai for safety. The students work and live under primitive conditions, eating food little better than refugees. They attend classes in scattered farmhouses and sheds. The morale of the students and staff is high. When danger threatens, "God is more real," they say. Mr. Hsueh pays high tribute to the American Board members of the staff who followed their students. Of Miss Susan E. Armstrong and Miss Alice Tapley he writes: "They both seem to 'master the impossible.' "

Other Sheep

When the lights in the little chapel at American Hospital for Women and Children in Madura, India, are put out and the interior is illumined by faint gleams from the hospital, the Hindu women like to come for worship. Built in Dravidian style, with lamps of pierced brass casting a soft glow on the cross at the chancel, this house of God is open to all. One night as Dr. I. Mary Roberts slipped in for a moment of meditation she saw a Hindu mother, whose face showed the strain of worry following the severe illness of her daughter, hesitate at the door. "Come in," said Dr. Roberts, "this temple is for all of us." The Hindu mother smiled. "Yes," she replied, "for God is one."

In Need of the Printed Word

Dr. James Dexter Taylor of Johannesburg, South Africa, was plunged at once into the revision of the Zulu hymnal when he returned from furlough. He was placed on a committee to study the urgent needs of the Zulus for adequate literature in the vernacular. It is hard for an American with an abundance, sometimes an overabundance, of reading matter easily available, to picture trying to live an adequate Christian life, not to mention lead a congregation, with scarcely a line of reading matter, informational or inspirational from which to get help. Yet this situation faces the Zulu Christians. The miracle is that the church survives and that the Zulu pastors and lay leaders are able to function at all under such handicaps.

Shivering in June

They get the shivers in June in Dondi, Angola, West Africa. They start school half an hour late, do setting up exercises and put grate fires in the classrooms. Miss Mary W. Hurlbut and associates hope to have four summer camps this season to accommodate one hundred girls. They must be within walking distance. They will probably be in the mountains, as many girls have never been there. When they go they not only walk but carry their own load. They live in a hut made of sticks and grass tied on to a frame. They pound and carry enough corn for their meals. During camp they have worship services, Bible classes, games, ceremonials and many other things brand new to the Umbundu girls.

Thin Ice

It was a cold, windy day. Over a rough road, with many detours around flooded villages, Harold W. Robinson of Tehchow, North China, and a Chinese fellow worker, took four hours to reach a town only fifteen miles away. The village which was their destination was surrounded by ice which cracked and buckled as the men leaned carefully on their bicycles. The people had no food. For fuel they had some tamarisk. Calling first at the home of the village head, Mr. Robinson found he was out begging! Other elders assembled. When they heard that Mr. Robinson could take thirty boys and girls, tears rolled down their cheeks. They pleaded that a few more be added. "We can't begin to meet the needs, but by going to places like this village where we have contacts we are doing what we can," Mr. Robinson writes.

Spiritually Strong: Financially Weak

Reports of spiritual heights reached at a conference in Dansalan, Lanao, Philippine Islands, come from both Frank C. Laubach and Frank J. Woodward. On New Year's Eve many testimonies came from a great crowd, including the Governor, who rededicated himself to God. The Watch Night Service lasted from 8 until 12. At midnight many went to the prison and sang to the Moro prisoners who in turn prayed for them, using the Moslem service. "There is a deep spiritual tone in almost all the churches," writes Frank Laubach ". . . Never was there a finer attitude toward the mission and our Dansalan church than now. The other Mindanao churches are all spiritually strong though most of them are still financially weak." In this situation both Mr. Woodward and Mr. Laubach see great promise and equally great danger to the progress of the church of Christ in their area.

The Summer Conferences Grow Up

THE greatest success which our churches have scored during the past twenty years has been in the development of summer conferences for young people of high school age. Out of an ever increasing number of such gatherings have come a host of enthusiastic, loyal and purposeful young people who have lifted the life of many of our churches to new levels.

Not only have the conferences increased in number, they have also increased the age-range of their appeal. While the age limits of existing conferences are set ever more exactly, new conferences have been started to reach other groups.

Iowa, Florida, and, to some extent, Connecticut have dipped down into the junior high age. Ohio, Connecticut, New York, Michigan, Nebraska, and other states have reached up into the college age. Pennsylvania has launched a conference intended for young adults, with Florida following her example. For some years Ohio, Michigan, Illinois, and other states have held conferences for adults.

Because of various considerations, the older conferences are a natural field for interdenominational coöperation. Through the years some such conferences have survived on an independent basis.

Beginning with the coming summer, the United Christian Adult Movement is launching a series of regional adult conferences. These will not be schools but working groups dealing with both the ideals and the methods of church work today. The purpose is to invigorate the adult work of our churches.

The following conference should appeal to our constituency:

Northeastern, Northfield, Massachusetts. July 20–27. Director John L. Lobingier, 14 Beacon Street, Boston, Massachusetts.

Mid-Atlantic, Massanetta Springs, Virginia. July 15–22. Director Harry C. Munro, 203 North Wabash Avenue, Chicago, Illinois.

Eastern Great Lakes, Dunkirk, New York. August 24–31. Director, Oliver B. Gordon, 1010 Temple Building, Rochester, New York.

Western Great Lakes, Oakwood Park (Lake Wawassee), Indiana. July 7–13. Director J. Burt Bouwman, 112 East Allegan, Lansing, Michigan.

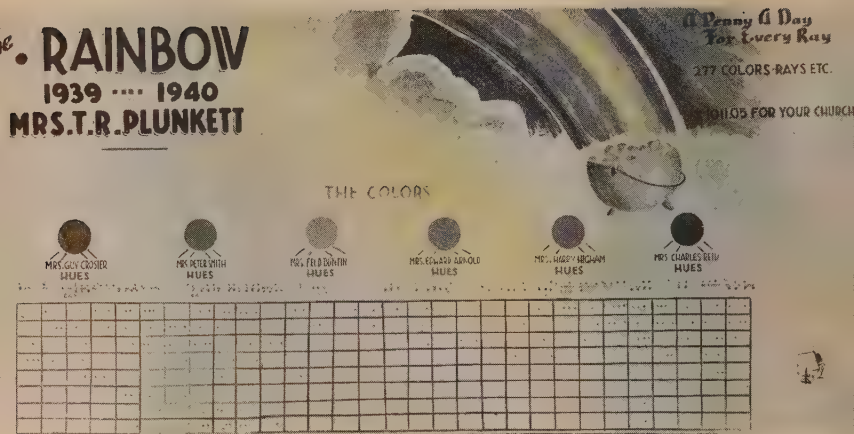
Upper Mississippi, Frontenac, Minnesota. July 29-August 4. Director, William J. Bell, 1040 Plymouth Building, Minneapolis, Minnesota.

Rocky Mountain, Geneva Glen Camp, Indian Hill, Colorado. July 22–29. Director, E. P. Westphal, Witherspoon Building, Philadelphia, Pennsylvania.

John Lobinger explains the Program of Progress at an Adult Conference

Pacific Northwest, Pacific University, Forest Grove, Oregon. June 3-9. Director, Gertrude L. Apel, 314 Marion Building, Seattle, Washington.

Pacific Southwest, Idylwild Pines Camp. Director, U. S. Mitchell, 129 W. Second Street, Los Angeles, or 228 McAllister Street, San Francisco, California.



This rainbow leads to a pot of gold in our church at Adams, Massachusetts

A Rainbow and a Pot of Gold

By Leon E. Grubaugh
First Church, Adams, Massachusetts

THE Rainbow plan originated in the First Church in Adams, Massachusetts, two years ago and is now in operation in several other churches in the state. The pastor and secretary of the church conceived of the Rainbow as releasing the church from all forms of commercialism and leading to a pot of gold for the service of the Kingdom.

One woman was elected to represent the "Rainbow," six others to represent the "Colors," five "Hues" were chosen under each "Color," and eight "Rays" under each "Hue"; making two hundred and seventy-seven persons in all. Each "Hue" was responsible for securing eigh "Rays." Each person enrolle was pledged to give a penn a day to the Woman's Societ in addition to their regula church pledge and other giving The number of "Hues" an "Rays" is decided by eac church according to its possibl goal.

A local artist painted a larg chart four by eight feet with colored picture of a rainbo arching over the top and the po of gold at the end. The nam of the women representing th "Rainbow," "Colors," "Hues and "Rays" were printed unde their respective colors, hues, et

Each "Hue" was to collect the penny a day from her "Rays"; the "Colors" collected from their "Hues" and the "Rainbow" from the "Colors." In the beginning this was done weekly, but later monthly. A lithographed calendar picturing the Rainbow and the pot of gold was given to all who enrolled, as a daily reminder of the penny a day.

A silver star was placed beside each name on the chart when their pledge was paid for a quarter. When the year was fully paid they were given four stars. In addition, the "Hues" received a gold star when each of their "Rays" had a silver star. The "Colors" and the "Rainbow" were given similar awards when those for whom they were responsible had completed their payments. Not until everyone on the chart had paid in full could the "Rainbow" have four gold stars! During 1938, the first year of the plan, with a possible collection of $1,100 if everyone of the two hundred and seventy-seven members paid in full, there was an unpaid balance of less than $10.

The plan is now in its third year. No one would be willing to go back to the old system of ticket selling, serving of suppers and holding fairs and rummage sales in the House of God.

WHAT'S AHEAD IN "SOCIAL ACTION"

The following topics will be discussed in coming issues of *Social Action*:—

May	Schools of Democracy	Elizabeth G. Whiting
June	Book Reviews	John C. Schroeder
September	Tennessee Valley Authority	Carleton Ball
October	The Christian Conscience and the State	Robert L. Calhoun
November	Social Action in a Local Church	Wilfred Withington
December	Anti-Semitism	Donald Sterling
January	Christ and Caste	Buell Gallagher
February	Family Relations	Grace Sloan Overton

Single copies are 15 cents, annual subscription one dollar from the Council for Social Action, 289 Fourth Avenue, New York City.

Who Shall Lead City Negroes?

By Thomas Alfred Tripp

It has been suggested that the length of the wheel base of the cars parked outside a church on Sunday morning will indicate the type of theology which is preached on the inside. If the cars are all very small and old the congregation is probably made up of poor folk whose religion is of the shouting variety. Large expensive cars, on the other hand, suggest a well-to-do, educated congregation with a liberal theology and a formal order of worship.

This generalization, which was made by an eminent sociologist, is an overstatement and will not hold true in all cases. But there may be something to it. It applies, in part, to Negro churches in Chicago. According to this formula, one would expect the wheel-base length to vary in connection with each of the three types of parishes—short at the most emotional, medium at the mass movement churches, and longest at the more rational. The truth is that practically no cars are to be found at the "store front" churches because most of the people who attend them do not have even an old one. A motley group of machines drive up to the "big holy roller" meetings in the church buildings formerly used by the whites, because second-hand cars may be large ones. A better class of cars may be seen around the community churches on Sunday morning.

Whether we like it or not, the long wheel base usually leads the parade. In other words, the middle and upper classes control the average American community. The people with at least a fair share of this world's goods and with a reasonable degree of education have the capacity to assume leadership.

Such a privilege carries with it a great responsibility. Among Chicago's Negro churches there are a few which are made up of the people who are in a position to accept this obligation. They have been defined as "institutional" or "community" churches. They are composed of the more rational and substantial members of the community. With educated ministers, orderly services, and broad-minded officers they are able to carry on a socially significant religious program.

The Church of the Good Shepherd is a parish of this type. Harold M. Kingsley would certainly be characterized as a qualified pastor and the officials of the church are widely recognized as leaders in the community. Since the emotional otherworldly religionists in the "store front" churches cannot assume

Boys looking for a chance to deliver groceries on Chicago's South Side

leadership in the solution of the problems of the race, a heavy responsibility falls upon the members of the Church of the Good Shepherd.

What are some of these problems? In the first place, the church is a problem within itself. A prominent scholar of the race has suggested that the typical Negro Congregational Church in the northern city has ideals and religious "tastes" beyond its means. That is, even the fairly well-to-do colored people do not have the economic opportunities of similar folk in the white race, yet their cultural status is just as high. A white-collar Negro congregation does not have as great financial resources as an equivalent white group, but they want and need an adequate church building and an efficient ministry. The progress made by the Church of the Good Shepherd is all the more significant in the light of these handicaps.

Poverty within the racial group is a second problem. The Negro has more than his share of misfortune. Discriminated against with regard to employment, rents, and housing, he fights against great odds. The same Negro scholar says that the white-collar congregations of his people have difficulty in maintaining an interest in the common people. This is a problem among

most white churches. Class-consciousness is no respecter of race. The record of the Church of the Good Shepherd in serving all groups through a welfare program, through coöperation with the relief agencies, and through thoroughgoing community studies indicates a capacity to overcome this handicap.

Racial conflict and caste comprise the next set of issues before a group such as the Church of the Good Shepherd. President Buell G. Gallagher has revealed the fact that racial conflict is related to the struggle for economic goods and cultural status. In "The American City and Its Church," Professor Samuel C. Kincheloe states that "very likely the local community will face more race conflict in the future than it has in the past." "Negro groups are becoming not only more self-conscious but filled with a determination to achieve a more adequate place for themselves and their children," he says. Race relationships may become more strained before they get better. As far as religion goes, only such organizations as the Church of the Good Shepherd will be able to make a contribution to the practice of brotherhood between the races during the trying quarter of a century which lies ahead.

"Restrictions" is a fourth problem. Everywhere among Negroes one hears this ominous word. One can feel and see it. Restrictions on public conveyances means that Negroes must take the back seats—the Jim Crow law. Residential restrictions limit the people of a proud race to a crowded area. Restrictions in the stores may prevent persons of

Many problems are discussed in the pastor's study at the Church of the Good Shepherd

color from buying shoes and other goods of the brand they desire.

A great amount of careful negotiations between the races and painstaking work for favorable legislation is needed. A group of intelligent Negroes, led by a pastor, got a shoe store proprietor to agree to seat people of their race where they could try on footwear of their choosing. Another group works to extend the residential area. The leaders of the Church of the Good Shepherd are in this type of work. What if the future rights of the race depended on the "wait-and-let-Jesus do-it" religion of the "holy rollers" or the radical leaders who preach a technique of violence!

The plight of Negro youth in Chicago is another very definite problem. They enjoy access to fairly good schools but a high percentage of them are denied the recreational opportunities expected by American boys and girls. In most cases they have no place to play except in the streets. They have little chance to rise in the economic scale.

The playground and community house of the Church of the Good Shepherd, though incomplete and unable to care for more than a few of the swarming thousands, fulfill the need for wholesome recreation for a limited number. The young people's church groups serve others while the church school "packs them in." On a recent Sunday morning the visitors were held in the hall, unable to move for several minutes, while a throng of children and young people passed to their classes. Every room and hallway seemed to be filled to capacity. These young people represent a very small per cent of Chicago's Negro youth, but they are of the group from which will come most of the future leaders of the community. Their significance is evidently greater than their numbers indicate.

Finally, religion is a problem among city Negroes. Distorted religion abounds as a result of poverty and bad living conditions. The Church of the Good Shepherd has the task of revealing Christianity as the intelligible and socially pertinent religion that it really is. To do this job without leaning over backward and developing a naïve liberalism which lacks redemptive power is a difficult problem. But if one can trust the results of thoughtful preaching, thorough religious education, and effective social service, there is hope.

The Church of the Good Shepherd is not the saviour of the race. It has too many problems. It faces the common human need of redemption. It is not the "white hope" of Chicago Negroes. It is, however, an instrument for good through which the power of God may be able to work toward the salvation of a people.

From Aleppo to Prague

FROM THE TRAVEL DIARY OF DOUGLAS AND CAROL HORTON

MARCH 12, 1939. D. H. having his ankle safely immobilized in a plaster cast, we took a train for Adana and were met there by Dr. Cyril Haas, our host, and Mr. W. S. Woolworth, who had come over from Tarsus. Dr. Haas's clinic is so popular that in summer he often begins his work at 1.30 in the morning and goes on until mid-afternoon. Long before the sun was up the next morning we saw little campfires in the streets adjacent to the hospital where people from the villages were waiting their turn to see the doctor. Mrs. Haas teaches English in the city high school.

March 13, 1939. As we went through the Taurus Mountains we kept asking what more in gorgeous scenery Switzerland could offer. At Kayseri we were met in the rain by Dr. W. L. Nute in his delightfully dilapidated Ford. The Crarys went to the Nutes and we to the Nilsons.

March 14, 1939. We awoke to bright sunshine and a breath-taking view from our window. The school over which the Nilsons preside sits like a castle on a rocky crag looking over the plain to Kayseri and down to the little town of Talas, of which it is a part. To the left rose a snow-covered hill, about a thousand feet above the school. By walking back on the road a little distance one gets a view of magnificent Mount Argaeus, over twelve thousand feet high.

After breakfast D. H. spoke at the morning assembly of the school. There were one hundred and twenty strong country boys who had come to receive the vocational training which will send them back to their villages as useful citizens. It is a tribute to Paul Nilson that the government pays the tuition of a number of the students. At Dr. Nute's clinic, just below the school, we saw a group of people waiting, apparently from all classes of society. This clinic also starts in the wee small hours on a summer morning. Miss Adelaide Dwight, who supervises the hostel dining room, has to manufacture the meals, out of the produce which the boys bring to pay for their tuition. If we were writing this diary as we should like, we should devote paragraphs to the work of every individual missionary

and native leader we met. Here, as elsewhere, we were greatly taken by the people, young and old, who make up the missionary family.

March 16, 1939. At Ankara, Kingsley Birge had arranged several interviews. The first one was with the Director-General of Publicity, an intelligent and likable Turk. A young graduate of Robert College served as interpreter. We talked about the particular interest American Congregationalists have in Turkey, and the part that religion plays in supplying ideals for the national life of America. Next, we paid our respects to the American Ambassador, John V. A. MacMurray. We learned that he had been in China, Japan, and the Philippines, about which we talked, as well as Turkey.

Another interesting interview was with the Minister of Education. King Birge is held in utmost esteem by the many government officials who know him. C. W. H. was taken to visit a new vocational school for girls. The head mistress, a charming person, acted as guide through the departments of professional dressmaking, cooking, and child

Country boys at the Industrial school at Talas

San Sophia from the Bible House, Istanbul

care (a nursery full of babies to experiment with, taken from poor homes!). To see a school of which America cannot boast the equal in Ankara, shows that a new day has dawned for Turkey.

March 18, 1939. Istanbul. It was good to see Lorrin and Virginia Shepard and to be entertained in their home. Today Lorrin removed the plaster cast from D. H.'s ankle, put on a splint bandage of surgeon's plaster, gave him a pair of his high shoes and a cane, and told him to be natural again. We celebrated by inspecting the new hospital, now rising on its splendid site.

March 19, 1939. D. H. preached at the Union Church. In talking with people after the service, we felt the tension in the air. Everyone wonders what will happen next. Germany has annexed Bohemia and Moravia; ambassadors are leaving Berlin; Rumania is arming her borders; we wonder if we shall get to Prague next week.

In the evening we had a very pleasant time at the Fowles with President and Mrs. Wright of Robert College, Mr. and Mrs. Riggs, and many others. As we sat about the fire, D. H. spoke informally of the religion and politics of the countries we had visited.

March 21, 1939. From the roof of the Girl's School in Scutari

one has a maplike picture of the entire city of Istanbul. After watching the seniors in a vigorous game of volley ball, we lunched with Miss Jessie Martin, the principal, our hostess. It was reassuring to see Armenian and Turkish girls living together in such pleasant relationships—attractive girls, all of them. At the end of the afternoon we went to the home of the Birges, where we were to spend the night.

March 23, 1939. As we stood on deck and watched the minarets of Istanbul fade into the distance, we wondered if there were any other city in the world, save Peking, that could vie with it for historical interest and contemporary charm.

On the boat we discovered that we were in Russia, for the Russian flag flew over our heads and the Russian Government regimented us. There were no "classes"; everyone had free access to every part of the vessel. Emigrants who ordinarily would have traveled steerage filled the hall which might have been the first-class saloon, passing the hours by singing peasant songs and dancing peasant dances. The movie in the evening told the life story of a man who had been persecuted in Nazi Germany and had found his freedom in Communist Russia! The cartoon caricatured a Japanese regiment which was finally wiped out by a horde of Russian soldiers. It was propaganda—pure and very simple.

March 24, 1939. At the Piraeus we were met by Dr. Jesse K. Marden who had brought with him Greek money for our use. All through the Levant travelers without friends in the ports pay exorbitant rates for exchange. In Athens we enjoyed the hospitality of the Mardens and the Brewsters in their joint household. In the afternoon we visited the American College at Ellenico, where we were met by Miss Mills, the principal. At 6.00 we witnessed the festival in celebration of the great national day of freedom. The glee club of over fifty voices sang beautifully. There were tableaux illustrating famous scenes in Greece's struggle for independence and two short plays. We were amazed to learn that many young Americans of Greek parentage come here to school.

March 26, 1939. We went with Mr. and Mrs. Marden to one of the Greek churches to hear the famous evangelist, Trimpellos. He is a reformer within the Church, a member of the Zoe group, which holds so much hope for Greek ecclesiasticism. He speaks with great dramatic fervor and the people crowd to hear him—*standing* for his hour of preaching. D. H. preached at the Armenian church, where the pastor interpreted, a young man who is blind.

In the afternoon at the Acropolis we sat under a brilliant blue sky and looked now at the per-

fection of the temple lines and now out over the city. We lingered as long as we could on Mars' Hill. There St. Paul had stood; it was a time for quiet.

March 27, 1939. This morning D. H. had an interview with M. Trimpellos, an immensely vivid spiritual personality. He also talked with the suffragan bishop of Athens. Our missionaries in Greece have done not a little toward furthering the ecumenical camaraderie which begins to exist between the Orthodox and the Evangelical churches. There is much yet to be done, for the hierarchy regard the freedom of Protestantism as distinctly dangerous.

March 28, 1939. Arrived in Thessalonica; we were welcomed by Ernest and Alice Riggs and entertained in their lovely home. Every minute of the two days here was filled. We especially enjoyed meeting the faculty of Anatolia College at the home of Dean and Mrs. Compton—a stimulating group! After D. H. spoke at the college chapel C. W. H. drove to the Girls' School, where she spoke to the older girls and afterwards met the class presidents. Miss Morley took her over the building—an old Turkish house on the sea—interesting to an antiquarian, but something of a fire-trap. A new building is obviously called for. The place that alumni of the two schools are taking in the life of the city was impressed upon us at a delightful gathering with Miss Morley.

In the afternoon we visited the American Farm School, where the Houses, father and son, have built a modern agricultural training school.

April 1, 1939. Breakfast at the hotel was truly Viennese and delightful—coffee with quantities of whipped cream and crescent rolls with fresh butter. We found in Vienna that though there has been a scarcity of butter for a day or so in parts of the Reich, the talk of a general food shortage is enemy propaganda.

We had to go to the office of the Gestapo, or secret police, in order to get in and out of the city of Prague. After standing in line for twenty minutes or more we were hustled efficiently through two or three rooms, asked some routine questions, and given our pass. Everywhere in Vienna government propaganda was in evidence. In one store window we were horrified to see a cartoon which showed in the center the Rhine River and in the foreground a cemetery of small crosses with the words "American soldier" on each. On one side was the caption (in German), "Lafayette, we are here"—on the other, "Lafayette, here we lie." The text was an address to "Mister Roosevelt" assuring him that if his frontier was the Rhine, he must remember that it was defended by a new

A shrine on St. George's Mount

nation of reborn Germans and that if he sent another expeditionary force they must be prepared to meet the same fate as the last, to which the cemetery bore witness. Bench after bench in the parks were marked "Nur fur Arier"—only for Aryans. Store windows carried signs indicating that Jews were not welcome as patrons. Many stores were for rent.

April 2, 1939. We discovered that Mr. Stifter, our host in Prague, has a family of eight children, all living somehow in what seemed a small apartment.

D. H. preached four times in the course of the day, at four different churches. Between

services our time was completely filled with interviews with Christian Jews who told us, with tragedy written in their faces, that they faced nothing but starvation in any country dominated by the Reich. How little one can do—and how much there is to be done! The problem of refugees is becoming more serious every day—and if the people of the United States do not play their part, more lives will be lost through starvation and under-nourishment than in the Great War.

These Czech Congregational churches are reservoirs of power. How the congregations sing! We never heard anything like it in America. D. H. had been warned that there would be German spies in the congregation; he consequently spoke on themes entirely non-political, designed to give courage and hope. After the last service we went to the apartment of Mr. Zdychynec, the pastor, who himself had remained behind at the church because a German soldier had stopped to talk with him. C.W.H. observed to his wife, half jokingly, that she hoped the soldier had come on a peaceful errand. Mrs. Z. looked at her gravely and said simply of her country's enemy, "But he also is our brother in Christ."

In the spirit of that pastor's wife lies the hope of the world.

The church at Daphne

Unreservedly Commended*

By Daniel J. Fleming

I have never written a review of a missionary book which I could more unreservedly commend to the general reader than this one by Professor Van Dusen.

Its first purpose is to report certain factual impressions made by the Christian Movement in the course of an eight-months' round-the-world journey. Not many have the privilege of making such an extended journey, and still fewer have the background in thought, the keen insight, and the descriptive ability that are evidenced on every page. The major part of the book is filled with vivid eye-pictures of particular persons, situations, and communities.

One great value of this part of the book is the intimate way in which the author takes us with him as he makes his observations of life and conditions and work, or as he converses with people of diverse stations and viewpoints.

Furthermore, Professor Van Dusen's journey was by no means all on the beaten track. He does amply share his insights on India, Japan, and China. But fortunately for the reader his itinerary took him amongst the islands of the Pacific; and later we sail with him for the better part of a month in and out among the less known islands of the Netherlands Indies.

There are chapters on the Fijians, 99 per cent Christian; on the primitive, fetish worshipping peoples on islands east of Singapore; and on Bali with its "pervasive beauty and a society instinct with spontaneous art unparalleled elsewhere on the earth." Batavia reveals a seminary which, with meager facilities and a minimum staff, through wise planning and tireless devotion could serve as a model for most theological colleges in Europe and America. We see the church's ministry of health as the only agency which reaches out in humanitarian help literally to millions.

The second purpose of this book is, on the basis of these intimate and extended travel impressions, to discern the significance of the Christian Movement in our troubled world. Professor Van Dusen has done conclusive thinking; and his clear-cut, strongly stated conclusions, which are found in every chapter but to which the last part is especially devoted, are significantly impressive. Do you wish to learn what an informed judgment is with reference to America's distinctive gift, Christianity's unique contribution to civilization, the glory of the Christian movement, or Christianity's most persuasive apologetic? In these pages you will find an answer. As one would expect, Professor Van Dusen shows

*A reprint of Professor Fleming's article in *Union Review* of Professor Van Dusen's *Toward the Healing of the Nations: Impressions of Christianity around the World.* Scribner, $1.00. Missionary Education Movement, $.60 (paper).

the bearing of all this on a United Christendom, and in the last fifty pages formulates eight cogently supported conclusions from his observations.

The value of the author's judgments are enhanced from the fact that he is not a missionary in the professional sense, and, in fact, started on this journey with a suspicion that large segments and areas of missionary work are weak and of doubtful worth. An early chapter puts the case against missions about as strongly as one would care to see it. It is all the more significant, therefore, that such a one can give this ringing testimony:

"The world-wide Movement of the Christian Church! There is nothing else like it in the world. There has been nothing like it in the whole of human history. The truth is there is nothing which can so much as be compared with it. With all its divisions, its inadequacies, its apostasies, it is today the greatest power for the uplifting of the life of humanity in its every aspect and for the building of a fairer world which this planet has ever seen. Its powerful advance, with incalculable benefit to mankind, waits upon our realization of that FACT; for it is a fact. And then, upon our appropriate response to that fact."

Personals

Miss Katherine L. McElroy, who joined the staff of Pierce College in Ellenico, Greece, last fall, is in America to complete the work for her Ph.D. degree. She expects to return in time for the opening of the college in the fall. She is to succeed Dr. Minnie B. Mills as its President.

Mr. Herman H. Kreider, who has been business manager of the American Hospital since leaving the Treasury Office at the Bible House, Istanbul, has handed in his resignation to take effect this summer. It is possible that a former plan will be carried out and that he will become Bursar of the American colleges in Istanbul, but continue to reside in Roumel, Hissar.

Mr. Charles H. Riggs, faculty member of Nanking University, who had worked with the Nanking International Relief Committee during the siege of the city, helping to save thousands of lives, has been decorated by the Chinese government with the Order of the Blue Jade.

Returning to Chengtu, to which the university had been moved, he met with a rush order for five hundred spinning wheels needed within a month by the Chinese Coöperative Organization for emergency use to prepare wool for blankets. He had to find materials and also sixty carpenters—but none of them had ever done this type of work. The West China Medical and Dental College asked Mr. Riggs to take over the supervision of their equipment.

We trust and expect that when this comes out in print **Dr. W. Frederick Bohn** of Oberlin will be out of the hospital and at his accustomed task of making Oberlin live before a growing family of friends

at home and abroad, and of helping along the work of our mission boards which he has long served with wisdom and devotion.

Dr. Bohn was a victim of the terrible, tragic railroad accident at Little Falls, New York, in April. He was able to return to Oberlin the next day, but went immediately into the hospital there. The X-ray showed injuries in vertebrae and sternum. The nervous shock, as well as the pain, has been serious, but the reports have shown Dr. Bohn "amazingly cheerful in spite of all he has been through."

Rev. D. T. Niles, D.D., an outstanding Christian national in Ceylon, spoke before the Prudential Committee of the American Board recently on the Evangelical Church in Jaffna, on the new Christian Ashram in that peninsula, and on ways and means of bringing about a needed revival among his fellow Christians. He made a deep impression.

Dr. Niles is the great-grandson, on his father's side, of one of the two first Protestant converts to be baptized in Ceylon. He is also the great grandson on his mother's side of the other convert as well.

The Western name "Niles" was given his paternal ancestor in accordance with the missionary custom of naming converts after the leading American supporters of the early mission to Ceylon.

When Dr. Niles came to America some weeks ago, he looked up the descendants of the original Niles donator. He found two young men—one studying to be a minister, the other drifting into agnosticism. He had the privilege, he says, of bringing the Gospel from Ceylon to the latter.

Rev. Henry A. Neipp, of Lobito, Angola, West Africa, is compelled to leave his field on account of illness. Rev. John T. Tucker of the Canadian Mission will take over the work at Lobito. .

Rev. Peter Doherty has left the churches of Phenix City, Alabama and Columbus, Georgia, and has accepted a call to the Union Church of Rio, Wisconsin.

Mr. Lesher Moyer, a young, licensed, theological student has been serving for a year the church at Jennings Lodge, Oregon, which celebrated its twenty-first anniversary in April. Superintendent Carlson of Oregon comments on the revival that has taken place under the leadership of Mr. Moyer: "It is nothing short of amazing."

Rev. Jacob Kessler, pastor of our German church at Walla Walla, Washington, reports two weeks of revival meetings in February, conducted by **Rev. H. Hagelganz** of Portland, Oregon, and the **Rev. Hausauer** of Odessa, Washington. The results have made the whole church happy.

Rev. Herbert E. Rath, pastor of our Ebenezer and Johannesthal German Churches of Elgin, North Dakota, also reports the good results of four weeks of revival meetings during the Lenten Season.

Rev. John Hoersch, pastor of our German churches at Lowry, Akaska, and Tolstoy, South Dakota, speaks of the revival meetings during all of January and February and most of March. He conducted all the meetings, which was a heavy strain, although **Rev. C. A. Mertins** of Selby, **Rev. Philip Reich** of Selby and **Rev. Daniel G. Schurr**

of Bowdle helped a few evenings. But, "It was the greatest joy I have had in the twenty-four years since I am in the ministry," writes Mr. Hoersch.

To correct an error, typographical or otherwise, **Dr. James R. Clinton,** of whom we wrote in our April issue, has been the "Pastor-at-Large" of the Extension Division of the Home Board only three years—not thirteen years, as reported.

Chronicle

ARRIVALS FROM THE FIELD

Dr. and Mrs. Lorrin A. Shepard arrived April 25 in New York for a five-months' furlough. Dr. Shepard's experiences after the terrible earthquake in Turkey have been described in our April issue and the picture of the American Hospital, Istanbul, of which he is the head, along with a short article, appeared in the May number. Three months of intensive study will be followed by a month on the coast of Maine. He hopes to secure a nurse for his hospital. He is a third-generation missionary; born in Aintab, Turkey, now called Gaziantep; graduate of Yale; received his M.D. from Columbia and became interne at the Presbyterian Hospital in 1919; married Miss Virginia Moffat of Orange, New Jersey, and Wellesley College, and the two went to Turkey, where, until 1927 Dr. Shepard was head of the hospital in Aintab of which his father had been in charge.

Miss Grace M. Boynton of Yenching University, Peiping, China, arrived in San Francisco, April 25. The University is a coöperative institution, supported by four Boards and including several colleges, one of them a women's college; Miss Boynton is on the staff of this "Yenching College." She was born in Medford, Massachusetts; attended Packer Collegiate Institute of Brooklyn; studied at Wellesley College, and after teaching in Constantinople College for a year during the war, spent a year at the University of Michigan; taught two years at Downer College; then was appointed by the American Board to the North China Mission.

Miss Isabelle MacCausland, of Kobe College, arrived from Japan, April 25, in San Francisco. She was appointed by the American Board in 1923, but had been a three-year term worker under the Board before that, and had taught in a Tokyo College for a year. She had had eight years of social service work in America, first.

John Stuart Burns, Jr., of Corvallis, Oregon, has been appointed as a three-year term tutor in Science in the American College, Tarsus, Turkey. Born in South Bend, Indiana, he was educated at Oregon State College and the University of California, majoring in science and music, singing in the glee club at the college and playing in the orchestra and band throughout his course. He is a member of Kappa Kappa Psi, and holds his numerals for swimming.

Miss Mary Stowe, of Kobe College, also arrived in San Francisco,

April 25. She is a Mount Holyoke College alumna, is a Connecticut woman, and went to Japan in 1908.

Rev. and Mrs. J. Riggs Brewster arrived in New York on May 13. Mr. Brewster's work is publications and evangelism in Athens, Greece. He keeps closely in touch with the modern spirit in many members of the Greek Church, of which he gave an account in our magazine some time ago. He first went to Turkey as a short-term tutor in Anatolia College when it was in Merzifon; was sent under full appointment by the American Board to Izmir, Turkey, whence he went to Thessaloniki, Greece, removing to Athens nine years ago.

Rev. and Mrs. Edward L. Nolting of the Madura Mission, India, arrive in San Francisco on June 2. Mr. Nolting is on the staff of the Madura American College whose over five hundred students are of various castes and religions, yet in the Christian atmosphere of the College live in brotherly harmony. Mr. Nolting went to India in 1916 after a New Hampshire pastorate. He was born in Missouri; graduated from Franklin and Marshall Colleges and from Hartford Seminary; and before going to India married Miss Eda Rosina Witt of Columbia, Pennsylvania, who had trained in Columbia Hospital Training School for Nurses.

Since there will be no July and August issues of this magazine, we will here announce the prospective arrival on furlough of the following.

Rev. and Mrs. Henry H. Riggs are expected to arrive in Boston on July 8. The Walker Missionary Home will be their permanent headquarters. Mr. Riggs is Executive Secretary of the Near East Council, and his work has been, since 1923, with the Armenian refugees in Beirut, Syria. He had been President of Euphrates College in Harpoot, Turkey, in 1903; remained there till 1920, then went to Istanbul. Son and grandson of American Board missionaries, he went after graduation from Carleton College for a three-year term of teaching in Merzifon, then studied at Auburn Seminary. Mrs. Riggs (Annie M. Dennison) of Hillsboro, New Hampshire, was graduated from the Hartford School of Religious Pedagogy and received appointment in 1919. Married Mr. Riggs in 1920.

Rev. Henry J. Bennett is expected to arrive in Seattle on July 13. Mrs. Bennett is in this country. He comes from Tottori, Japan, where he has long been engaged in evangelistic work. He was born in Nashville, Tennessee, and is an alumnus of Harvard and of Andover Seminary.

Miss Grace H. Stowe of Kobe College had planned to come with her sister Mary who arrived in April, but was delayed, and now expects to arrive early in August. What has been said of her sister is true of her, except that she received an M.A. degree from the University of Chicago.

Mrs. Clara D. Bridgman of South Africa expects to arrive in San Francisco on August 15. She will attend the General Council sessions in Berkeley and will be one of the speakers at the American Board's Annual Meeting there. She has been engaged in evangelistic and social work for women in Johannesburg, where, through her efforts, was built for women the Bridgman Memorial Hospital, in honor of her

husband's social service work in that city. Her parents were American Board missionaries, and she is an alumna of Oberlin College.

APPOINTMENTS

Miss Charlotte Maud Brenneman, of Bloomington, Wisconsin, has been appointed for a three-year term to teach in Inanda Seminary, South Africa. She is a Senior at Beloit College, is a Phi Beta Kappa, is prominent in all student activities, and is the only girl selected from the Senior class to speak on the Commencement program. She was born in Orchard, Iowa.

Miss Ethel Lovatt, R.N., of Lubec, Maine, has been appointed as a career missionary for nursing in North China. She was born in New Bedford, Massachusetts, studied at the Lubec High School and the Peter Bent Brigham Hospital in Boston, and is now Surgical Teaching Supervisor in the Maine General Hospital, Portland, Maine.

Miss Genevieve C. Sproul, R.N., of Rockford, Illinois (born in Marble, Minnesota), has been appointed to the Near East Mission as a career missionary, going to the American (the Azariah Smith Memorial) Hospital in Gaziantep. She was educated at South Dakota State College and the Nurses' Training School of St. Anthony's Hospital in Rockford. She is now on the staff of the Beloit Municipal Hospital. Her grandfather was a home missionary worker among the Indians.

ARRIVALS ON THE FIELD

Miss E. Marie Crosby arrived in Elende, February 3, rejoining the West Africa Mission.

Dr. and Mrs. Jesse K. Marden in Athens, April 3, returning to the Near East Mission.

Miss Alice E. Cary has arrived in Japan; her ship was delayed in sailing from San Francisco for some time later than February 23 as announced in our March issue.

SAILINGS FOR THE FIELD

Miss Ruth C. Cowles was unable to sail on April 20, as announced in May. She sailed April 27 on the *MS Zaandam*, to rejoin the South Africa Mission.

FURLOUGHS AUTHORIZED

Rev. and Mrs. Ernest W. Riggs of Anatolia College, Greece, will begin their furlough in the summer of 1940.

Miss Alice P. Lindsley of the American Academy, Scutari, will begin her furlough in the summer of 1940 instead of 1941; this is to further the adjustment of furlough schedules.

Rev. Henry J. Bennett has been authorized a leave of absence from Japan for four months.

Miss Helen H. Smith of the Foochow Mission has been granted a furlough to begin this June.

BIRTHS

To Mr. and Mrs. Samuel L. Parham, Jr., of Lincoln Academy, Kings Mountain, North Carolina, a daughter, Norma Jeannette, on October 30. Mr. Parham is the Academic Principal of the school, working with Rev. Henry C. McDowell, the Director.

DEATHS

Mrs. Ettie Reeve King, in active home missionary work, wife of Rev. Willet D. King, died on March 15, in the parsonage at Linwood, Nebraska, aged seventy-two.

In Memoriam

Dr. Harada's Funeral

In our April issue we reported the death of Tasuku Harada, LL.D., former president of Doshisha. We have now received accounts of his funeral in Kyoto. It was one of the most impressive that any Christian has had in Japan. It was held in the Fowler Chapel of Doshisha on February 25.

More than twelve hundred friends gathered in the drizzling early spring rain to pay their last tribute of respect to their former leader and colleague.

In a background of green and enclosed in a verdant wreath, there was placed a portrait of Dr. Harada, a painting by Seichi Oka. On its left his scholastic gowns were spread and on its right was set a decoration, the Fifth Class Order of the Sacred Treasure, granted by the Imperial government during the coronation ceremony in 1915. Three white floral crosses adorned the pulpit and below them were a score of wreaths with black and white ribbons tied in bows.

After a solemn prelude on the piano by Dr. E. S. Cobb and the singing of a favorite hymn of the deceased's, the scripture selection was read by Professor Kyoji Tominomori. Professor Setsuji Otsuka led the congregation in prayer. A résumé of the life and work of Dr. Harada was read by the Rev. Kinsaku Yamaguchi.

The sermon was preached by the Rev. Teiichi Hori, formerly pastor of the Nuuanu Church of Honolulu and pastor emeritus of the Doshisha University Church. He paid high tribute to the great Christian leader and educator.

Messages of condolence were read by Rev. Toraji Makino, acting president, on behalf of Doshisha; by the Rev. Mayuki Imaizumi, moderator of the Congregational churches of Japan, on behalf of the Congregational churches; by Mr. Iichiro Tokutomi, journalist and author, on behalf of Dr. Harada's personal friends.

More than five hundred messages of sympathy, among them telegrams from Ambassador Kensuke Horinouchi in Washington, D. C., Dr. Chinjiro Matsuura, minister of education, and Hachiro Arita, foreign minister, and twenty-five from Hawaii and the United States mainland were received.

After the singing of the Doxology, the service was closed with Benediction by the Rev. Kotaro Nishio, former moderator of the Congregational churches of Japan.

In our April account of Dr. Harada's life, we failed to speak of his years of service in Hawaii. In 1920, he was invited by the University of Hawaii to a professorship in Japanese history, language and literature. During his residence in the islands he played an important part in promoting friendly international relations. He was a member of the Board of Trustees of the Pan-Pacific Union, a member of the Board of Directors of the Y.M.C.A. of Honolulu, and a member of the Advisory Council of the Institute of Pacific Relations. He was also one of the delegates from Japan to the biennial Conferences of the Institute of Pacific Relations.

When he resigned in 1932 because of failing health, the University of Hawaii conferred upon him the honorary degree of doctor of laws as had Edinburgh and Amherst years before. He was the second to receive this degree from Hawaii, the first having been conferred on Sanford B. Dole, the first and only president of the Republic of Hawaii, and was appointed professor emeritus of the institution.

Rev. Charles Lemon Hall, D.D.

The death of Charles L. Hall at Eagle Butte, South Dakota, on April 1,

leaves Thomas L. Riggs as our only connecting link with the pioneer days of Indian missions in the Dakotas.

The son of a clergyman, Charles L. Hall was born in Winchester, England, on September 18, 1847. He came to the United States at the age of six, living in New York City until 1870. In 1866 he was a member of the first class to graduate from the newly-named College of the City of New York. After four years in an architect's office he entered Andover Seminary, where he received his B.D. in 1874.

As was the custom in those days, young Charles Hall went West to become pastor of our church in Springfield, South Dakota, where he could look across the Missouri River and see the Indian school which the Riggs family was building at Santee, Nebraska. This urban young man soon developed a life-long concern for the Indian.

In May of 1876 he returned East, married Miss Emma Calhoun of Circleville, Ohio, and started for the northern part of Dakota Territory with a commission from the American Missionary Association. This involved traveling for a thousand miles up the Missouri River in a flat-bottomed steamboat to what is now the Fort Berthold Indian Reservation, where he ultimately established his home at Elbowoods.

There remnants of the Mandan, Arickaree and Gros Ventre tribes had gathered for protection against the marauding Sioux. Among these people the new missionary found his life work. Construction of the first mission house was delayed because the army had requisitioned all the boats on the river to carry supplies to General Custer, who shortly after made his suicidal "last stand" at the Little Big Horn further west in Montana. In due season, the house was built, and in it was placed the first bell these Indians had ever heard.

From 1876 until his retirement in 1916, Charles L. Hall labored for these three tribes, mastering their languages, translating the Scriptures, managing a school, establishing the Indians in a civilized way of life, laying the foundations for the six churches of the present-day reservation. The Indians called him "Ho Washte," meaning "Good Voice."

After the death of his first wife, he married Susan Webb in 1886. Two of his four children have followed in his footsteps. After working for a number of years among the Indians, Robert Hall is now pastor of a church in Minnesota. Deborah Hall married Rudolf Hertz, most of whose life has been spent looking after our Indian churches among the Sioux. In recent years, Charles L. Hall made his home with them at Santee, Nebraska and Eagle Butte, South Dakota. Although his faculties gradually dimmed, his gentle spirit impressed all who came to know him. Most appropriately, the funeral was held at Elbowoods and the burial on the Fort Berthold Reservation.

J. R. S.

IMPORTANT NOTICE

New Englanders attending the General Council in Berkeley, Cal., in August, may call on Mr. Earle E. Smith of the American Board, 14 Beacon St., Boston, for help in travel arrangements.

Get your Pullman reservations early. If entitled to clergy rates, get your certificates (Eastern AND Western) at once. Applications may be obtained through Mr. Smith.

The General Council of the Congregational and Christian Churches

287 Fourth Avenue, New York City

Moderator: Rev. Oscar E. Maurer

Secretary Emeritus: Rev. C. E. Burton *Secretary and Minister:* Rev. Douglas Horton

Associate Secretary: Rev. F. L. Fagley *Treasurer:* Mr. A. Y. Meeker

The General Council is a voluntary organization to provide for mutual counsel and inspiration. It gives unity to national organizations in that the voting membership of the Council constitute the majority membership of the Home and Foreign Boards, making joint action possible.

American Board of Commissioners for Foreign Missions

Congregational House, 14 Beacon Street, Boston, Mass.

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Recording Secretary: Rev. Oscar E. Maurer

The American Board maintains missions in East, West and South Africa, China, Japan, India, Ceylon, the Philippines, Micronesia, Mexico, Bulgaria, Turkey, Greece and Syria.

In nearly all fields, in spite of reduced appropriations and depleted staff, the work has moved forward. In South Africa exploitation, the race issue, and the social effects of industrialization have created many problems. In the Far East the war clouds hover, and life is regimented. Christian living is difficult. Nationalism is hindering progress in some countries. The spirit of evangelism is especially strong in the Philippines and in West Africa. In India the five-year plan is producing encouraging results.

The Board of Home Missions of the Congregational and Christian Churches

General Offices, 287 Fourth Avenue, New York City

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The Board of Home Missions of the Congregational and Christian Churches has been appointed as agent by each of the Congregational Home Missionary Societies. The field work of these corporations is now administered by this one Board, but the original corporations are still in existence and hold title to their own assets. Any bequests, therefore, may properly be made directly to these corporations, or to the Board of Home Missions. The essential work of the Board of Home Missions is to preach and teach and to help others to preach and teach the Gospel of Christ.

The Council for Social Action

287 Fourth Avenue, New York 19 So. La Salle Street, Chicago

Chairman: Rev. Alfred W. Swan

Treasurer: Elbert A. Harvey *Executive Director:* Rev. Dwight J. Bradley

The Council for Social Action represents the churches in the fields of social research, education and action. It seeks to serve the churches, and to help the churches serve the nation and the world in the areas of social strain—international, industrial, racial and rural.

Missions Council of the Congregational and Christian Churches

14 Beacon St., Boston, Mass. 287 Fourth Ave., New York City 19 So. La Salle St., Chicago

Chairman: Rev. Vaughan Dabney *Associate Executive Secretary:* Mrs. William H. Medlicott

The Missions Council is constituted by the Prudential Committee of the American Board and the Board of Directors of the Board of Home Missions under authority of the General Council to effect a unified program of missionary education and promotion. The support of our Mission Boards depends upon current gifts, legacies and the income from invested funds. Local churches may ordinarily secure information directly from their own state office. Persons not knowing to whom to write locally are invited to communicate direct with the Missions Council, for literature, educational plans, slides, speakers, and information.

Rev. Winthrop M. Mager

Tombstone, Ariz.

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For many years, nearly three thousand friends have sent extra gifts direct to the Board in the summer. Often these gifts have made it possible to balance the books, thereby preventing deficits.

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